2: Jochelson E-5 (1884-1902) 1933 Yakut

sasyltumsa, meaning fox's nose. On the left side of the coat is attached the strike-a-light (*zatat*) (see Fig. 36) with a leather bag for tinder (*kyalyk*); the cover of the pocket is decorated with a silver ornament. Also attached to the coat are the *iskax*, small pincers with which women pull out their pubic hair, and *sabaska*, a little wooden calendar. In addition to the silver pendants and bead decorations the coat is embroidered in silk. All the pendants on the left side of the coat are called *ottuk simaha*.

Fig. 36 (70-8633). Steel for making Fire.

The back of a rich woman's *sanayax*, black cloth decorated with silver embroidery, is illustrated in Fig. 37. The collar and skirt are covered with the valuable sea otter fur. The border of the skirt and its slit are trimmed with lynx. The silver embroidery, is, I believe, not original with the Yakut but is an adaptation from Russian art.

Some additional women's *sanayaxes* in the Museum collection merit description. A decorated coat of a foalskin with the hair on has a skirt trimmed with lynx. Above the trimming is a checker work strip made of alternate black and white squares, the white of horse legs and the black of horse and cowskins. On the back is appliquéd a figure made of lynx and *tarbagan* (a kind of marmot—*arctomys* spec.) skins. This, called *kybytya*, means a wedge, but the figure is in the form of outstretched wings (Fig. 38) and, according to the Yakut, symbolizes the shoulder blades and has a magical significance.

Fig. 37 (70-9068). Back of a Highly Ornamented Coat, the Type worn by Rich Women. The decorative motives are embroidered in silver thread.

The preference for *tarbagan* as coat material, says Sieroszevski,[1] originated evidently in their former abode in southern Siberia. In their present territory *tarbagan* is lacking. But Baron Toll[2] saw this animal to the north of the Verkhoyansk Mountain Ridge as did the writer in various parts of Yakutsk Province.

[1] Sieroszevski, *ibid.*, 335.
[2] Toll, E., *Beiträge zur Kenntnis des Russische Reiches*, 100.

2: Jochelson E-5 (1884-1902) 1933 Yakut

713 similar to that of the Yakut. A bow is illustrated in Fig. 59 and a hand and arm protector in Fig. 60.

701 411 Yakut warriors (*sāpi, sāpi kisila*) were usually mounted horsemen (*minjär*), but there were also foot soldiers (*satÿkisila*). Their weapons (*sāp*) consisted of a light bent bow (*sā*), a quiver (*kāsāx, sādax*), and arrows (*aya*)[1].

326 614 757 ● 789 562 *Social Position of the Yakut Blacksmith.* The Yakut blacksmith (*ūs, timir ūsa, timirjit*) has the same rank as a shaman (see p. 107). According to one tradition the forefather of the Yakut, Elliei, was the first blacksmith. Another traditional blacksmith, named Chyky, was the teacher of warriors. He forged weapons for them and gave advice. Smithing and iron mining are inherited in certain clans. Some clans are composed of miners and iron founders, while others are smiths. The Yakut believe that blacksmiths are able to cure sick people by natural means and not through the assistance of spirits, as do shamans. They are regarded as clever, intelligent, and experienced. A blacksmith of the ninth generation is believed to possess some supernatural power. Such an individual has no fear of evil spirits and can forge the iron pendants for a shaman's garb without danger to himself. Spirits are generally afraid of the rattling of iron and the noise produced by the smith's bellows. It is of interest to note that there are no women blacksmiths, while, on the contrary, women shamans, called *udahan*, are believed to be more powerful than men shamans.

326 [554] Among all Siberian natives the blacksmith ranks high. His vocation is not regarded as a trade which may be learned by any one but as a divine gift. He is protected by special spirits. Among many African tribes the blacksmith is represented among the officers of the court. In Shugnan and other places in Pamir, the blacksmith's art is regarded as a gift from the prophet David. He is more revered than the *mulla* (literate man who is able to read the Koran). His assistants as well as any onlookers must show respect to the master and his implements. The blacksmith must be clean spiritually and physically; he must avoid evil thoughts and deeds and must wash before beginning to work. [778] The smithy is venerated as a place of worship and when there is no special building for prayers and social gatherings, the smithy takes its place. During communal feasts the anvil is treated with sour milk.[2]

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[1] Arrows had names differing in accordance with their shape and material: thus, *kustuk*, a single pointed iron or bone arrow; *cyca*, a bifurcated arrow; *onohos*, a spear-like bone arrow; *maltar onohos*, an arrow with a rounded head of bone or wood, used for squirrel hunting that the skin may not be defaced.

[2] Sarubin, J., Légende du Sugnan sur le premier Forgeron (*Bulletin de l'Académie des Sciences de l'USSR*, Series 6, Vol. 20, Part 2, pp. 1165–1170, Leningrad, 1926, in Russian).

ART

172 2/2 On the route followed by the Yakut during their northward migration have been discovered many *pisanitzy*, or prehistoric pictographs, on rocks. Thus P. P. Khoroshikh in a description of the *pisanitzy* in the Irkutsk country published in 1924[1] illustrates two kinds of writing represented by conventional and realistic figures. Some of the conventional signs are regarded as old Turkic or as the so-called Uigur letters. The realistic figures represent men and animals (horses, reindeer, elk, goats, bulls, and birds). Some archaeologists relate these rock drawings and engravings to magical practices, but it seems unlikely that figures drawn or engraved with such great feeling for form were produced by the artists for any other reason than the mere love of the task.

532 The carvings of the modern Yakut, however, lack all artistic merit and can in no way be compared, for instance, with those of their eastern neighbors, the Koryak, whose sculpture in miniature not only surpasses the art of the European cave dwellers, but of the modern Eskimo. The vivacity and artistic execution of some Koryak carvings is remarkable. The characteristic posture and movements of animals are rendered with such realism as to produce a vivid image in the mind of the spectator and testify to the great skill and æsthetic taste of the artist.[2] On the other hand, the human and animal carvings of the Yakut are rigid figures bearing only scant resemblance to their originals. Their artists appear incapable of endowing them with life and motion, as in the ivory carving (Fig. 82) representing a man on snowshoes. The next two examples are somewhat better executed (Fig. 83*a*–*b*). Fig. 83*a* represents a carving in one piece of a wooden oil lamp on a wooden stand at the base of which are carved a horse sitting on its haunches and a cow standing. Fig. 83*b* represents a saddled horse. Both these carvings were made by a Yakut near Yakutsk who may have been influenced by objects of Russian art. The oil lamp in Fig. 83*a* (*mas ysyrnyk*,[3] wooden oil lamp) is made of hard birch root; the horse of softer wood. As to the horse, it is interesting to note that a bridle is not indicated and that the saddle has no girths; the whole appears to be an unfinished piece of work. On the other hand, the animal carvings show a certain liberalism on the part of the artist. To depict human and animal forms is regarded as a sin, since it is feared [789] that any biomorphic representations may be transformed into harmful

[1] Khoroshikh, P. P., Investigations of the Stone and Iron Ages of the Irkutsk Country (*Bulletin of the Biologico-Geographical Institute of Irkutsk University*, Part 1, Irkutsk, 1924, in Russian).
[2] See Jochelson, Koryak, 654.
[3] *Ysyrnyk* is the Russian word ысырнык.

2: Jochelson E-5 (1884-1902) 1933 Yakut

spirits. Even representations of the horse, which is regarded as a benevolent being and almost worshiped, are avoided. Only the shaman's dress may be decorated with figures of men and animals which represent his guardians and benevolent and evil spirits (pp. 107–118).

Fig. 82 (70-9367). An Ivory Carving depicting a Man on Snowshoes.

Fig. 83 (70-8799, 8916). Wood Carvings representing a Lamp on a Stand and a Saddled Horse.

Professor Boas has called attention to the difference between the realistic decoration of ceremonial objects and the geometrical designs on those in common use among the Indians and Eskimo.[1] This differentiation is applicable to Yakut art.

[1] Boas, Franz, The Decorative Art of the North American Indian (*Popular Science Monthly*, vol. 63, pp. 481–498, 1903).

2: Jochelson E-5 (1884-1902) 1933 Yakut

Figs. 93*a–c* are called *tarāx oyū*, that is, comb ornament, and represent combs. 415 531

Figs. 93*d–e*, are called *ilim xaraha oyū*, that is, net's eyes ornament. They represent fish nets. The dots in Fig. 93*e* stand, most probably, for fish caught.

Figs. 93*f–g*, are called *āriyā oyū*, that is, wound ornament (from the verb *ārii*, to wind). They represent the weaving of baskets by winding thread around bunches of grass. The same rope-pattern on the birch-bark bucket, Fig. 99, which was made by winding horsehair thread round the hoop of the bucket, is called *āriyā tigi*, which means "twisted sewing."

Figs. 93*h–j* are called *urasa oyū*, that is, tent ornament. These zigzag patterns represent the large conical birchbark summer tents of the Yakut. The same pattern embroidered in thread or sinew on skin bags is called *urasaly tigī*, that is, tent embroidery.

Fig. 93*n* is called *kybytya oyū*, that is, wedge ornament (from the verb *kybyt*, to force in), and represents a wooden wedge for splitting wood.

Fig. 93*v* is called *timāx tördö oyū*, which means button-base ornament. This pattern, consisting of a series of three or four inscribed diamonds, used to be embroidered on the old-time clothing of the Yakut, at the places where the buttons were sewed on.

Fig. 93*w* is called *kārdis oyū*, that is, notched ornament, and represents the primitive Yakut writing by means of notches on sticks.

Figs. 93*b'–c'* are called *kohuor oyū*, that is, kumiss skin bag ornament, and represent large hide kumiss vessels.

It is of interest to note that all the patterns so far mentioned are of a purely decorative character, have no connection with religious ideas, and consist not alone of the simple units but of their highly harmonious and extremely symmetrical repetition.

Neither in the engraving and carving on the wooden kumiss vessels, nor in the embroidery on the leather and birchbark containers, do we find any realistic representation of animals or objects. Realistic art was evidently unknown in the past. The old-time Yakut considered it a sin for any one except shamans to carve human figures from wood. The shamans carve these figures roughly of wood, to represent guardians or evil spirits, for use in religious ceremonies, and they are not regarded as harmless to ordinary folk. I saw figures of cows and horses carved from wood or birchbark, to be used by children as playthings, but there were never any dolls. Some Yakut, living not far from the Russian town of Yakutsk, carve, among other things, human figures from ivory; but I consider this to be a rather inartistic imitation of the carvings of the neighboring tribes. 532 787 ● / [177]

6: Sauer--126 G-5 (1785-94) 1802 Yakut
116, 756, 782, 789, 842

"Travelling with Captain Billings to the river Mayo, I observed the following offering in the hut of Surtuyea Birdugin, an unchristened prince or chief, to Shessugai Toyon and his wife Aksyt, for the blessing of children, called Ogo Oyetto, the child's nest. It was a horse-hair cord tied round the chimney, leading to the sleeping place of the host and hostess, ornamented with bunches of horse hair. Two round pieces of the bark of birch, to represent sun and moon, suspended; also the representation of a stallion and a mare formed out of the bark, and a few wooden dolls dressed. The cord was fastened to the post at the head of their bed, where was placed a wicker basket with moss and fur at the bottom; and on a little table in the basket was set a very small wooden bowl, containing boiled flour; all of which was placed by a shaman with great magic ceremony. The prince has three wives, and was married 15 years without having had any children before this offering was made; but afterwards each of his wives bore their share of children, and he has now six sons and daughters. This account was related to Captain Billings and me in the presence of Mr. Hornossky, the captain of the district of Yakutsk, by the prince himself: each wife has her separate dwelling some miles distant from either of the others; and a similar offering is placed in each of their huts."

46: Cottrell--139-140 T-2 (1840) 1842 Yakut
116, 177, 789, 821 Russia
636.82

"Another equally ridiculous notion, [RCH: as that about the flesh of the white partridge; see category 116, p. 139] and which they show their faith in by constantly acting up to it in [140] summer, is, that there are certain stones, which have the faculty of troubling the air, or producing a sudden change in the temperature. This is an ancient superstition, and probably was so generally adopted, that more than a hundred years ago, in the reign of the Empress Anne, an ukase was issued, prohibiting, under severe penalties, the use of these stones."

46: Cottrell--140-141 T-2 (1840) 1842 Yakut -1-2
116, 171, 789, 821

"All classes at Yakutsk, both high and low, are firmly persuaded that they have the power of producing at will rain or cool wind, for neither more nor less than nine successive days, when the proper forms are gone through to procure it. The stone must be well authenticated as having been found in the stomach of an animal; the more savage the beast, the more efficacious is the stone, so that one found in a bear is the most highly prized; then that in a wolf, &c., &c.; a horse, or any domestic animal, considerably less so. It is called the ssatà, and the manner of using it is simple enough, and has no pretension to sorcery, or any of the black arts, like their professors, who pretend to divine the future destinies of their dupes. To procure rain, the person must rise before the sun, and the instant he catches a glimpse of it above the horizon, dip the stone in spring water, and holding it between the thumb and forefinger of the right hand, present it to the orb of day. At the same time he must make three pirouettes in the direction opposite to that of the course of this luminary, and the charm is completed. In order to obtain a cool wind for nine days, the ssatà must be dipped in the blood of a bird or beast recently killed, and presented to the sun with the same turnings as before. All those who travel in this country in the [141] summer, are tormented by the heat and insects, which are almost intolerable. As soon as they leave a town, they send a Yakut, with the commission to find some one who possesses this treasure, and when he is found, for a few ounces of tobacco the process is gone through the following

morning, and the traveller has nothing more to fear for nine days from the heat or musquitoes. We possess one of these charmed pebbles, which was given to Mr. de Hedenström by a golová of Verkhoyansk, and was found in the paunch of a wolf. It is a round piece of quartz, not transparent, about the size of a marble, which possibly had been washed in some mountain stream for centuries, till it became perfectly smooth and round, and was swallowed by a wolf who came to drink. Its virtues, however, have never been tested since it went out of the golová's possession; but Mr. de Hedenström is convinced of the man's sincerity, when he assured him it was found in a wolf. That this superstition is of very ancient date, and is derived from the Huns, we have the authority of Gibbon, who says that Attila was dreaded, not only as a warrior, but as a magician, and that he, by this means, vanquished the Khan of the Gèougen. The fears of the Gèougen had reference to some such apparent act of sorcery as this, for they believed that the Huns could excite at pleasure storms of wind and rain. This phenomenon is stated in the history of Timur Beg to have been produced by a stone called gezî, to whose magic power the loss of a battle was also ascribed by the Mahometan Tatars of the fourteenth century."

793

793 PRIESTHOOD--specialists in organized religious activities (e.g., priests, priestesses, clergymen, rabbis, mullahs); status and means of support; selection, training, and consecration; hierarchical organization (e.g., chief priests, bishops, cardinals, popes); prerogatives and disabilities of priests; characteristics (e.g., sex, garb, paraphernalia); distinctive behavior (e.g., celibacy); activities (e.g., conducting ceremonies, preaching, teaching, comforting); special priestly personnel (e.g., acolytes, temple prostitutes); etc.

See also:

Celibacy	589	Shamans	756
Theocratic forms of government	642	Theologians	812
Military chaplains	708	Divinity schools	874

Fig. 77*a* shows a Yakut man and woman transporting a Yakut plow on an ox-drawn sledge. The method of plowing may be seen in Fig. 77*b*. A model of an ox sledge is illustrated in Fig. 78. Even in summer it is much easier to transport freight on sledges where there are no roads.

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Transportation

Outside the City of Yakutsk, the use of the wheeled cart, adopted from the Russians, is very limited throughout the Province. Roads suitable for wheeled transport are rare. They extend only 1036 kilometers: from Yakutsk to Viliuisk (600 km.) and from Viliuisk to Suntar (436 km.). I myself had the opportunity to use a wheeled cart when traveling from Yakutsk about sixty miles to the east to the Churupcha settlement.

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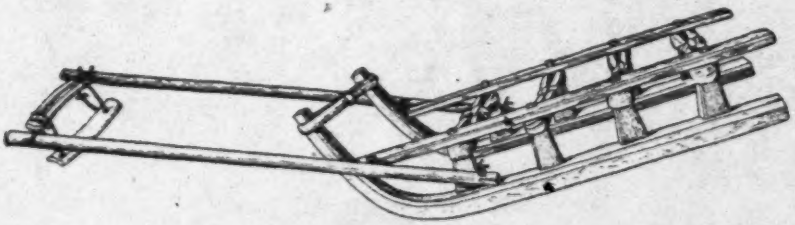

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Fig. 78 (70-8832). Model of an Ox Sledge.

All the other roads are swampy and in summer were passable only on horseback; even this means of transportation is very difficult, particularly in the northern districts. In winter sledges are everywhere drawn by horses; in the northern districts reindeer and dogs are also used. Many Tungus, Lamut, and Yukaghir use the reindeer for riding, particularly in the mountainous districts between the great rivers. In summer small steamers ply the Lena and Viliui rivers. On the Yana, Indighirka, and Kolyma rivers and their tributaries large boats are used for carrying freight as well as for passengers. During the winter freight carried on pack-horses or by reindeer sledges from the shores of the Okhotsk Sea (Okhotsk, Yamsk, Ayan or Ola) over the mountains to the upper course of the Kolyma River, is floated down on pontoon-like rafts consisting of two large boats covered with a bridge. Such rafts are provided with a rudder and are propelled with long poles. As they cannot be poled up the river they are sold to the inhabitants of Nishne Kolymsk, who make boats of different sizes from them. Recently I learned that a steamer coming through Bering Strait now visits Nishne Kolymsk every summer, bringing flour and other commodities for sale or exchange for furs.

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492.
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7: Shklovsky --194 T-3 (1891-92) 1916 Yakut
116, 793

"After leaving Verkhoyansk we travelled on for five days, and in the hut where we were now resting we found strange companions. There were Yakuts of all ages, but most of them were children from ten years of age to tiny babies in arms. They were waiting for a priest. In this region it often happens that Yakuts are born, get married and die without even seeing a priest, and when by chance a priest comes he baptises the children, marries the parents, and says the funeral service for perhaps twenty dead."

14: Krauss--167 E-5 (no date) 1888 Yakut
116, 177, 756, 771, 793

In the Yakut district all Yakuts with rare exceptions have been baptized according to the 'ancient faith' [RCH: i. e., Christianity] rite, or were born from parents of that faith. Yet one can hardly be sure that a Yakut, professing the ancient faith, has given up his shamanist creed, or that he does not have recourse to the latter. I have personally known two shamans, one of them in the Yakutsk district, the other on the Kytach island on the mouth of the Lena, who were both known as followers of the 'ancient faith.'

The aborigines seldom have an opportunity to see a priest of the ancient faith. In view of the enormous extension of the parishes, of the scattered settlements, and of the extraordinary difficulties in securing communications, he is hardly in a position to see each member of his faith once a year; and if he visits him in one of the settling-places he may not stay longer than two or three days because he must be through with his travel as long as the paths and roads are practicable. One may safely estimate that eight per cent of the aborigines population has never seen a Christian church. His eminency, the former Yakut bishop Dionysius even told me that sometimes priests had died without having communicated, leaving a written confession of sins.

No wonder, therefore, that the aborigines who are considered as Christians and place the image of a saint in the front corner of their tents which is adorned with wax candles nevertheless approach their shamans in order to satisfy their religious needs.

14: Krauss--167 [2] E-5 (no date) 1888 Yakut
116, 756, 793

Despite all this one case remains still obscure; it happened to a priest in the city of Yakutsk, in 1880. The priest had fallen ill and taken recourse to the aid of a shaman, in the expectation that his mystery treatment might heal him. I am not quite positive as to the name, but I should say that the priest was called Popov. I am sure that this is not a sporadic case; it probably occurred oftener than once. In view of such facts nobody should be surprised if a well-to-do Yakut who settles in the city, speaks Russian fluently, has already obtained rewards for religious activity or even for support in building a church, calls on a shaman as soon as a man falls ill, or an animal is hurt, or some other misfortune comes to his house.